

A  
*Looking-glasse for the*  
SOVLE,  
AND  
A DEFINITION  
thereof.

---

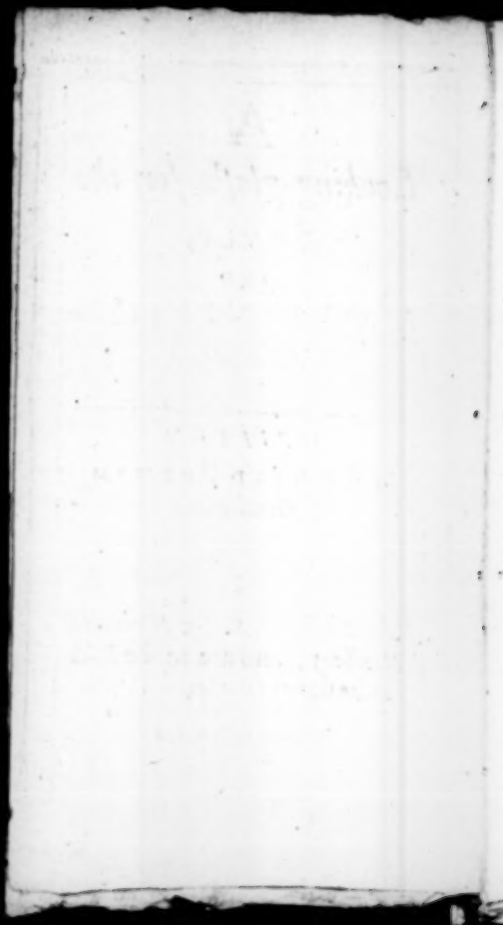
WRITTEN  
By EDWARD POPHAM  
Gentleman.

---

LONDON,  
Printed by T. S. for Nathanael  
Newbery, and are to be sold  
at the signe of the Star in Popes-  
head Alley, and vader S. Peters  
Church in Cornhill.

1619.







TO HIS BEST,  
worthy, and most endee-  
red Friend, Mr. *Iohn de Hem*,  
Merchant of this Honourable  
Cittie of *London*, *Edward Popham*  
wisheth all terrestriall blessings  
in this world, and the fulnesse of  
all celestiall blessings in the  
Life to come.



*Y* most loued  
and best este-  
med Friend,  
I haue read,  
that mongst that little labo-  
A 4 rious

## The Epistle

rious Common-wealth of Bees, they haue a law, that if a Drone hauing lost his sting (which gaue him spirit to labour, because being armed with that hee was able to encounter with his aduersary) & now giuing himselfe to sloth, and sucke the honey from the rest, he is (by a generall consent) presently thrust out, and banisht, or put to death, as an vnprofitable member: To auoyde which imputation, I haue gathered



## Dedicatorie.

gathered vp some remnants  
of time, to meditate vpon  
an euerlasting subiect (which  
is the Soule) a subiect be-  
ing created to serue her im-  
mortall King, and euerla-  
sting, because a blessed euer-  
lasting life is her reward if  
she perseuere in her Creators  
seruice to the end. I confesse  
it is a large field, whereon  
an expert Artist may frame  
and build a goodly Cittie;  
but I being but a simple la-  
bourer, dare not presume to

As

speake

## The Epistle

*speake of Colossus, or  
build pyramides (wonders  
of the world) lest in piercing  
too high, I meete with Ba-  
bell, and so fall to ruine.  
Yet as the poore widdow in  
the Gospell, amongst the ma-  
ny great superfluous gifts  
did not doubt but her mite  
would be accepted; so I  
doubt not but amongst those  
many huge vollumes that  
swarme in the world, some  
well-iudging Christian may  
cast his eye on my poore  
worke,*

## Dedicatorie.

worke, & so may giue a gentle conclusion, saying, this poore man hath cast in his Mite into the treasury, and brought one little Stone to the eternall building. To giue a better glosse to my small commodity, I haue thought good (my deere Friend) to patronize it vnder your protection, conuincing you by all the lawes of friendship, not to refuse the guardiance of this poore Infant, but nourish it with  
your

## The Epistle, &c.

*your best loue, for which you  
shall be sure to finde double  
requitall; first, you shal bind  
my poore loue and labour  
to your seruice; and last,  
(which is best) you shall find  
Gods blessing to your soule  
and body; to whose prote-  
ction I leaue you, and rest  
yours, euer deuoted*

Edward Popham.



THE  
P R E F A C E,  
O R  
*Introduction.*



He soueraigne  
decree of God,  
enacted by the  
*Father* of Hea-  
uen , ratified  
by his *Sonne*, and daily repea-  
ted by the instinct of the *Ho-  
ly Ghost*, bindeth euery good  
Christian

*The Preface.*

Christian to distribute according to their measure lent, be it more or lesse, so it may any waies profit, following that saying of *Plato*, *Non solum nobis nati sumus*. For it is a motive that alloweth of no excuse, but of necessity presseth euery good mind to the performance of dutie. *Nature* by grace is not abolished but perfected, not murdered but manured; neither are her impressions quite rased or annulled, but suted to the colours of faith and vertue.

And if *Natures* affections be so forcible, that euen in Hell (where rankor and des-  
spight

### *The Preface.*

spight raineth, and all feeling of Gods goodnesse is overwhelmed in mallice) it mooved the rich glutton by experience of his owne misery, to carry a desire of admonition to his friends; much more in the Church of God, where grace quickeneth, charity inflameth, and *Natures* inclination (directed by supernaturall grace) prouoketh ought the dutie of piety to preuaile.

And who but more mercilesse then damned Creatures, could see their Christian Brethren, almost plunged in like perill, and not be wounded with

*The Preface.*

with deep remorse, of their lamentable & imminent hazard. If in beholding a mortall enemy, wrung and tortured with deadly pangs, the toughest heart softneth with some *Sorrow*. If the most fierce mind cannot but thaw & melt with pittie, when it seeth the worst *Miscreant* suffer his deserved torments? how much lesse can a Christian heart consider the number of such which daily fall into farre more bitter extreamities, and not bleed in griefe for their vncomfortable case ; nay, rather imploy all their cares, studies, and indeavours to winne and reclaime them from that dangerous  
brincke



### *The Preface.*

part of a dutifull Christian,  
then of any poynt of pre-  
sumption. And so I humbly  
refer you to the rest, as follow-  
eth.

*Demidium facti qui bene  
cepit habet.*

The

The Table.

Part of a Church of England  
The Church of England  
The Church of England  
The Church of England

The Church of England  
The Church of England

The Church of England

*The Preface.*

brincke of perdition?

Surely, though I challenge not the prerogative of the best disposition; yet my desire is, with young *Tobias*, to trauell and bring home spirituall substance, and medicinable receits to cure such ghostly malladie, as evidently at this day is to be seene, and did in no former *Age* more exceedingly abound. I haue with *Esau* prouided Venison which may procure a blessing, and bread, with *Ioseph*, for the repast of their soules, which most carelesly they oppresse with famine in time of plenty. Let it not therfore be thought  
any

### *The Preface.*

any dishonor to men of more gravity, or disparagement to any person whatsoever that I, in all humility, offer my advise in a case so much to be pittied, and a time so dangerous. One man cannot be perfect in all faculties, neither is it any disgrace to the *Goldsmith* if he be ignorant of the *Millers* trade. Many are deepe Lawyers, but shallow Divines, and are farre to seeke in religious actions.

If therefore I offer the fruits of my labours, and make you a present of my zealous indeavours, I hope you will censure thereof, rather as of the  
part

*Ibi res humane nunquam  
prosperè succedunt ubi  
negliguntur divine.*

For the purpose of the  
present investigation  
the following data are  
presented.



A  
DEFINITION  
OF  
*The Soule.*



**F**IRST, it is an im-  
materiall substance:  
While it doth re-  
maine the body, it is  
the Soule; when it willethe or  
chooseth any thing, it may  
(though improperly) be called  
the

## The definition.

*the Minde : While it knoweth any thing, it may be called (though improperly againe) the Vnderstanding : While it iudgeth, some haue termed it Reason : While it doth breath or contemplate, a Spirit : While it calls any thing to minde, the Memorie : While it thinketh any thing (though more grosse-ly) the Sence. But to speake of the Soule as it is, it is an immateriall substance, and Reason, Memory, Sence, &c. are the severall faculties and diuers operations thereof.*

*The*





*A Looking-glasse*  
for the SOVLE.



Most necessary and  
behoouesfull it is  
for every good  
Christian humbly  
and heartily to beseech God  
for his Sonne Christ his sake,  
the honour of his glorious  
Name, our dutie towards the  
Church, and the comfort of  
our *Soules*, that wee may  
B seriously

seriously consider the termes of our present estate wherein we stand, and weigh our selues in a Christian ballance, taking for our counterpoyze the Iudgements of God.

Dan 5.  
25.

Let vs take heede in time that the word *Tekel*, written of old against *Baltazar*, and interpreted by *Daniel*, be not verified in vs, whose exposition was; *You haue beene poyzed in the Ballance, and found of too light waight*. Let vs remember that we are in the waine, and the date of our *Pilgrimage* is well-neare expired. Now therefore it behooueth vs to looke to our Countrey; our  
forces

forces languish, our senses  
impaire, our bodies droope,  
and on euery side the ruinous  
*Cottage* of our faint and feeble  
flesh threatneth fall.

Hauiug then so many har-  
bingers of death for to pre-  
monish vs of our end, O let  
vs then with all care indea-  
uour our selues to be prepa-  
red for so dreadfull a stranger.  
The young may die quickly,  
but the old cannot liue long;  
young mens liues may by ca-  
sualties be abridged, but the  
old mens can by no phisicke  
be long adiourned: If then  
green years ought to be mind-  
full of the graue, the thoughts

of seere *Age*, must continually dwell in the same : Whereby we may see that old and yong of what estate and condition soeuer, are seriously to provide for the intertainment of so fearefull a stranger. The prerogative of Infancy is innocency, of Childehoode reuerence, of Man-hoode maturity, and of *Age* wisdom: the chiefe properties of wisdom are to be mindfull of things past, carefull of things present, and provident of things to come. Let vs vse then the priuiledge of *Natures* tallent to the benefit of our *Soules*, and indeauour hereafter to be wise, and delight in well.

well-doing, and watchfull in foresight of future harmes: for to continue our course in seruice of the world we haue little cause, seeing it yeeldeth but an vnhappy welcome, a churlish entertainment, and doth abandon vs with an vnfortunate farewell. Who then would sowe in such a flinty field, where we shall reape nothing but a crop of cares, and affliction of spirit, rewarding our labours with remorse, and affording vs for gaine eternall damage?

It is now more then a seasonable time to alter the course of so vnthriuing a husbandry,

and enter into the field of Gods Church, in which sowing the seeds of repentant sorrow, and watering them with the teares of humble contrition, we may haue a more beneficiall haruest, and gather the fruits of euerlasting comfort. Let vs remember that our spring is spent, our Sommer over-past, and wee are now arriued at the fall of the leafe. And that S. *Augustine* saith, *Though our louing Lord beare long with offenders, be not careles, for the longer he staieth, not finding amendment, the sorer will he scourge when he cometh to iudgement, and his patience in long expecting is onely to lend*

*lend vs respite to repent, and  
not any way to enlarge our lea-  
sure to sinne.*

He that is tossed with variety of stormes, and cannot come to his desired port, maketh not much way, but is turmoiled ; So he that hath passed many yeares, and purchased little profit, hath had a long being but a short life: for life is more to be measured, by goodnesse then number of daies, seeing most men by many daies doe but procure many deaths; and others in short space of time doe attaine the life of infinite *Ages.*

What is the body without the *Soule*, but a corrupt car-kasse? And what is the *Soule* without God, but a Sepulchre of sinne? If God be the way, the truth, and the life, he that goeth without him strayeth, he that liueth without him dieth, and he that is not taught by him erreth. Well said *S. Augustine*, *God is our true and chiefe life, reuolting from whom is falling, to whom returning is rising, in whom staying is sure standing. God is he, from whom to depart is to dye, in whom to dwell is to liue.* Be not therefore like to those that beginne not to liue, vntill they be ready to dye; and after a foes desert,



desert, come to craue of God  
a friendly entertainment.

Some thinke to snatch hea-  
uen in a moment, which the  
best could scarce doe in the  
continuance of many yeares :  
and when they haue glutted  
themselues with many de-  
lights, they would iumpe  
from *Dives* dyet to *Lazarus*  
Crowne, and from the seruice  
of *Sathan*, to the sollace of  
*Saints*; But let them be wel as-  
sured, that God is not so pen-  
nurious of friends, as to hold  
himselfe & kingdome saleable  
for the reuersion & refuse of  
their liues, who haue sacrificed  
the principall part thereof to

his enemies, and their owne brutish appetites, then onely ceasing to offend, when ability of offending is taken away.

And true it is a *Theefe* may be saued vpon the Crosse, and mercy found at the last gaspe: But well said S. *Augustine*, *Though with God it be possible, yet is it scarce credible, that his death should finde fauour, whose whole life hath earned wrath; And that his Repentance should be accepted that more for feare of Hell, and loue of himselfe, then for the loue of God cryeth for mercie.* Wherefore let vs make no longer delay, but being so nigh the breaking vp of our mortall house, take time before

fore extreamity, to appease  
Gods iustice.

Though wee haue suffered  
the bud to be blasted, and the  
flower to fade, and though  
wee haue permitted the fruit  
to perish, and the body of the  
*Tree* to decay, yet let vs keepe  
life in the roote, for feare lest  
the whole become fewell for  
hell fire : for surely where-  
euer the *Tree* falleth, there  
shall it be, whether to the  
*South* or *North*, *Hell* or *Heauen*.  
Such sap as it yeeldeth, such  
fruit shall it euer beare.

And now seeing wee are  
left vnto the remisals of our  
wearish

wearith and dying dayes, the remainder whereof as it cannot be long, so it doth warne vs speedily to returne, and to ransom our former losses, that against the approaching of our desolution and period of our course, we may not be vnprovidèd of such appurtenances as are behooouefull in such a perillous and perplexed a iourney.

*Death* in it selfe is very fearefull, but much more terrible in respect of the iudgement it summoneth vs vnto. If we were laid on our departing Bed, burdened with the load of our former trespasses, and  
goared

goared with the sting and  
pricke of a festered consci-  
ence, if we felt the crampe of  
death wresting our heart-  
strings, and ready to make the  
ruefull diuorce betweene bo-  
dy and *Soule*. If we lay pan-  
ting for breath, and swim-  
ming in a cold & fatall sweat,  
wearied with struggling against  
our deadly pangs. How much  
would wee giue for an houre  
of repentance? At what rate  
would we value a daies con-  
trition? Then worlds would  
be worthlesse in respect of a  
little respite, a short truce  
would seeme more pretious  
then all the treasures of *Em-  
piers*, nothing would be so  
much

much esteemed as a trice of time, which now by moneths and yeares, is lauiſhly ſpent. How deepe it would wound our hearts, when looking back into our liues, we conſider ſo many faults committed and not repented of, many good workes omitted and not recovered, our ſeruice to God promiſed, and not performed. How inſoluble were our caſe, our friends being fled, our ſenſes frightened, our thoughts amazed, and our memory decayed, our whole mindes aſt, and no part able to performe that it ſhould, but onely our guilty conſciences peſtered with *Sinne*,  
that

that would continually vp-  
braid vs with most bitter ac-  
cufation.

What would wee thinke  
when stripped out of our  
mortall weede, and turned out  
of the service & house-roume  
of this world, we were forced  
to enter into vnconth and  
strange pathes; and with vn-  
knowne, strange, and ougly  
*company*, be conuented before  
a most leuere Iudge, carrying  
in our consciences our iudge-  
ment written, and a perfect  
register of our misdeeds, when  
wee should see him prepared  
to passe sentence vpon vs, a-  
gainst whom wee haue grie-  
uoufly

uously transgressed; and the same to be our *Vmper*, whom by many offences we haue vr-ged to be our aduersary, when not onely the Diuells but *Angels* should plead against vs; and our selues maugre our wills should be our sharpest appeachers: What should we doe in these dreadful exigents, when we saw that gastly *Dun-geon*, and huge gulfe of Hell, breaking out with most dreadfull flames? when wee should see the weeping, howling, and gnashing of teeth, the rage of hellish *Monsters*, the horreur of the place, the rigour of the paine, the terrour of the company, and eternity of the punishment,



punishment, wee would not thinke it time to delay such weighty matters, and idly to play away the time allotted to prevent those intollerable punishments.

And would we then thinke it secure to nurse in our bosomes as many *Serpents* as sinnes, or to foster in our *Soules* so many malicious accusers, as mortall faults, would we not thinke one life too little to doe penance for so many *Sinnes*? Why then doe we not deuote the small remnant of our time, and surplussage of our daies to make Attonement with God by the blood of Iesus Christ?

What

What haue wee gotten by being so long a customer to the world, but false ware, suitable to the shoppe of such a *Marchant*, whose trafficke is toyle, & wealth is trash; and whose gaine is misery? What interest haue we got that may equal our detrements in grace and vertue? Or what could wee finde in a *Vale* of teares proportionable to the fauour of God, with the losse whereof we were contented to buy it?

Let vs not still be inueagled with the passions of *youth*, which make a partial estimate of things, setting no difference betweene

betweene currant and counterfeit. But let such passions either now be worne out of force by tract of time, or fall into reproofe by the triall of folly.

If this carnal security be but an vngrounded presumption of the mercy of God, and the flattering hope of his assistance at the last plunge, but the ordinary Lure of the Diuell to reclaime *Sinners* from the pursuit of vertue, (as it is with many) it were too palpable a collusion to mislead sound sensible people, howsoever it preuaile with sicke and infected Iudgements. For who would  
relye

relye eternal affaires vpon the  
gliding slipperinesse, and run-  
ning streame of our vncertain  
life? Or who but of distempe-  
red wits, would offer fraud, to  
the decipherer of al thoughts?  
With whom dissemble wee  
may to our costs, but to de-  
ceiue him it is vnpossible. Shall  
wee esteeme it cunning to rob  
the time from him & bestow  
it on his enemies? who kee-  
peth a talle of the lest minutes  
of our life, and will examine in  
the end, how each moment  
hath beene imployed.

It is a preposterous pollicy,  
in any wise conceit, to fight a-  
gainst *God*, till our weapons  
be

be blunted, our forces consumed, our limbs impotent, and our best time spent ; and when we fall for faintnes, and haue fought our selues almost dead, to presume of his mercie; The wounds of his sacred *Bodie* so often rubbed and renewed by our finnes , and euery parcell of our owne so sundry wayes abused, being so many whetstones to edge and exasperate his reuenge against vs; why should we then presume of mercy?

It were a strange peece of *Art*, and a very exorbitant course while the *Ship* is sound, the *Pylot* well, the *Sailers* strong,

strong, and the *Gale* forcible, to lye idly at *Roade*, burning so seasonable weather; and when the *Ship* leaketh, the *Py-lot* is sick, the *Marriners* faint, the storme boysterous, and the *Sea* a turmoile of outrageous surges; to hoise vp sailes and set out for a farre voyage into a strange Countrey. Such is the skill of these euening *Repenters*, who though in the soundnesse of health, and perfect vse of reason, they cannot endeavour to cut the Cables, and weigh the Anchors that withhold them from God. Neuertheles, they feed themselves with a strong perswasion, that when their senses  
are

are astonied, their wits distracted, their vnderstanding dufked, and both body and mind racked, & tormented with the throbs and gripes of a mortall sicknesse. Then forsooth they will thinke of the weightiest matters, and become sodaine *Saints*, when they are scarce able to behane themselves like reasonable creatures.

If neither the *Cannon*, *Ciuill*, nor *Common Law* alloweth that a man perisht in iudgement shall make any Testament or bequest of his temporall substance, being then thought to be lesse then a man: How can he that is turmoiled  
with

with inward garboiles of an vnsetled *Conscience*, distrained with the wringing fits of his dying flesh, maimed in all his abilities, and circled in with so strange incumbrances, be-thought of due discretion to dispose of his chiefeſt treasure (which is his *Soule*) and to diſpatch the whole manning of eternity, and the treasures of heauen in ſo ſhort a ſpace of time. No, no, they that loiter in ſeed time, and beginne onely to ſowe when others reape, they that will ryot out their health, and caſt their accounts when they can ſcarce ſpeake, they that doe ſlumber out the day, and enter their journey



iourney, when the light doth faile them ; let them thanke their owne folly if they dye in debt, and eternall beggary, and fall headlong into the lapse of euerlasting perdition. Let such hearken vnto S. Cyprians lesson, who saith, *Let the grieuousnes of our sinne, be the measure of our sorrow : let a deepe wound haue a diligent cure, let no mans contrition be lesse then his crime.*

Thinke wee that our *Lord*, can so soone be appeased, whom with perditionous words we haue offended? No, wee must fall prostrate on the ground, humbling our selues  
C in

in *Sackclothe* and *Ashes*, and having forced our stomackes with the surfet of the Diuell, wee must now desire to fast from all earthly foode, applying our selues to good works instead of offences, and in singlenesse of heart effect our Christian duties, to auoide the death of our *Soules*, that Christ may receiue that which the persecuter would haue spoyled.

Every short sigh will not be a sufficient satisfaction, nor euery knocke a warrant to get in, many cry *Lord, Lord*, and are not accepted, the foolish *Virgins* knocked, and were not admitted,

admitted, *Iudas* had some sorrow, and yet died desperate : forflowe not the time saith the *Holy Ghost* to be conuerted to God, linger not off from day to day, for sodainely will his wrath come, and in his reuenge, hee will destroy thee.

Let vs not sojourne long in sinnefull security, nor passe ouer *Repentance* till feare inforce vs to it, let vs frame our premises, as wee would finde our conclusion, and indeauor to liue, as wee desire to dye. Shall we offer the maine crop to the diuell, and set *God* to gleane the remainder of the  
C 2      haruest?

haruest, or gorge the diuell with the fairest fruits, & turne God to feede on the filthy scraps of his leauings?

How great a folly were it, when a man pyneth away in perillous languor, to prouide gorgeous Apparell, and take order for the rearing of state-ly buildings, and neuer thinke of his owne recovery, but let the disease take roote in him?

*Chrysostome saith, When mans Soule hath surfeited in all kinde of sinne, and is drenched in manifold diseases, they pamper the body, with all possible delight: Whereas the Soule should haue*

haue the soueraignty, and the body follow the sway of her directions ; but seruile senses and lawlesse appetites, rule her as superiour, and so make her as a Vassall, or seruile in her owne dominions.

What is there (saith S. Augustine) in thy meaneſt necessities, that thou wouldest not haue good ; Thou wouldest haue a good house, good furniture, good apparell, good fare, good Cattell, and not so little as thy Hose and Shoes, but thou wouldest haue it good, onely thy Life and poore Soule ; thy principall charge, & of other things the most worthiest, thou art content should be

C 3

nought,

*mought, by cankering and rusting  
in all kinde of euill.*

Oh vnspeakeable blindnes,  
to preferre our shooes before  
our *Soules*, refusing to weare  
an vnseemely shooe, and not  
caring to carry an vgly *Soule*!  
Alas, let vs not set so light by  
that which God prized so  
high, let vs not rate our selues  
at so base a worth, being  
bought to so peerelesse a dig-  
nity. The *Soule* is such, that  
all the gold in the world, nor  
any thing lesse worth then the  
body, bloud and death of the  
Sonne of God, was able to  
buy it. If not all the treasures  
of the world, nor any thing  
that

that wit can deuise, but onely Gods owne pretious body, was by him deemed, a fit repast to feede it ; If not all the creatures of the world, nor *Millions* of worlds, if so many were created, but onely the illimitable *Maiesty* and goodnesse of God can satisfie the desire, and fill of the capacity of it, who but one of lame iudgement or peruerse will; yea, who but of incredulous minde, and pittilesse spirit, could set more by his olde shoes then by his *Soule*, and suffer so noble a *Paragon* so long time to be channelled in ordure, and myred in sinne.

If wee see our seruant sicke  
wee allow him a *Physition*, if  
our Horse be diseased, we send  
for a *Leach*, nor our garment  
torne, but we seeke to amend  
it ; and yet maligne our own  
*Soule*, and let it dye for want  
of Cure, and being mingled  
with so many vices, neuer seek  
meanes to restore it to the  
former integritie.

If any should call vs *Epi-  
cures*, *Atheists*, or *Rebells*, wee  
should take it a reproach and  
thinke it a most disgracefull  
and approbrious calumniati-  
on, yea but to liue *Epicures*, to  
sinne like *Atheists*, or like vio-  
lent *Rebells* to scorne Gods  
commandements,



commandements, and daily with damnable wounds barbarously to stabbe in our vnfortunate *Soules*, we account no contumelie, but rather register it in the vaunt of our chiefe praises. O yee *sonnes of Men*, how long will you carry this carelesnesse of heart, following Vanity and seeke after Lyes? how long will *Children* loue the follies of Infancy, and sinners run wilfully to their owne ruine and destruction?

You keepe your *Chickens* from the *Kite*, your *Lambs* from the *Wolfe*; you will not suffer a *Spider* in your bosome; nay, scarce in your  
C 5      house :

house: And yet nestle in your *Soule* so many *Vipers* as vices, and suffer it to be long chewed with the poysoned Iawes and Tuskes of the Diuell. And is your *Soule* so vaine a substance, as to be had in so little estimation? Had Christ made shipwracke of his wisdom? Or was he but in a fit of passion? when hee became a wandering *Pilgrime*, exiling as it were himselfe from the comfort of his godhead, and passing three and thirtie yeares in paine & penury for the behoofe of our *Soules*? Or was he surprised with a distempered spirit, when in the *Tragedie* of his *Passion*

*Passion* so grieuouſly inflicted,  
& patiently endured, he made  
his body as a cloud to diſolue  
into ſhowers of moſt innocent  
blood, and ſuffered the dea-  
reſt vaines of his heart to be  
launched, to giue full iſſue to  
the prize of our *Soules* re-  
demption.

But if (as indeed) Chriſt  
did not ere, or deeme amiſſe  
when it pleaſed him to re-  
deeme vs with ſo exceſſiue a  
ranſome. Then what ſhall we  
deeme of our moſt monſtrous  
abuses, that ſell our *Soules*  
to the Diuell for euery vaine  
delight, and rather venture  
the hazard thereof, then the  
ſilly

filly pittance of worldly pelfe.

Oh that a creature of so incomparable a price should be in the demaine of so vnnaturall keepers ; and that which in it selfe is so gracious and amiable, that the *Angels* and *Saints* delight to behold it ; alas, if the care of our owne *Soule* moue vs no more, but that we remaine negligent of the better portion of our selues , let vs at least feare to doe iniury to an other very careful & iealous ouer it, who will neuer indure so deepe an impeachment of his interest to passe vnreuenged.

Wee

Wee must remember that our *Soule* is not onely a part of vs, but also the *Temple*, the *Paradise* and *Spouse* of Almighty God, by him in *Baptisme* garnished, stored, and endowed with most gracious ornaments. And how (thinke ye) he can brooke to see his *Temple* prophaned, and turned into a den of Diuels; his *Paradise* displanted, & changed into a wildernesse of *Serpents*; his *Spouse* defloured, and become an *Adulteresse* to his vtter *Enemie*?

If Man, offering such vsage to one of meane estate, for feare of the law and popular shame,

shame, forbeareth to effect the same; shall not then the reuerend Maiesty of *God*, and the vnabated iustice of his angry sword terrifie vs from offering the like to his owne *Spouse*, shall wee thinke *God* either so impotent, that hee cannot, or so base and sottish that hee will not, or so weake witted that hee knoweth not how for to wreake himselfe on such daring offenders? Will he so neglect and loose his honour, which of all things hee claimeth as his chiefe peculiar? Will he that for the *Soules* sake keepeth a reckoning of our very haire, which are but the excrements of our earthly

ly weed, see himsele so much wronged in the principall, & passe by it without demonstration of his iust indignation.

Oh let vs remember that the *Scripture* termeth it a fearefull thing to fall into the hands and iustice of *God*, who is able to crush the proud spirit of the obstinate, and make his enemies his foote-stoole. Let vs then wastle no longer with the cries of our owne conscience, and the forcible inspirations of the *Holy Ghost*.

Let vs, I say, embrace his mercy before the time of rigour,

gour, and like penitent children returne to the obedience of his will, lest hee debarre vs of his *Kingdome* : And as the members of one body (*whereof Christ is the head*) let vs liue in humble obedience of the Church militant heere on earth, that wee may atchieue to the Church triumphant in Heauen ; knowing that wee haue beene long aliants in the *Tabernacles* of sinners, and straied too long from the fold of Gods flocke.

Let vs now turne the biace of our hearts towards the *Sanctuary of Salvation*, and *Citie* of refuge, seeking to recompence



recompence our wandring  
steps troden in sinne and wic-  
kednesse, with a swift gate, and  
zealous progresse to Christian  
perfection, redeeming the  
time because the daies be euil.

The fall of our Spring is  
past, and the streame of our  
life runneth at a lowe rate or  
ebbe, our tyred *Ship* begin-  
neth to leake, and grateth on  
the grauell of our graue; it is  
high time for vs to strike saile  
and put in harbour, lest remai-  
ning in the scope of wicked  
winds and weather, some vn-  
expected gulfe and sodaine  
storme, dash vs vpon the *Rock*  
of eternall ruine.

Let

Let vs tender the pittifull estate of our distressed *Soules*, and be hereafter more feareful of Hell, and more desirous of *Heauen*, then worldly repose, that at the great day of our *Lord, Christ Iesus* may acknowledge vs to be his ; and that our *Soules* and bodies may inioy the fruition of his most glorious death and passion ; vnto which God for his mercie sake, say yea, and *Amen.*

*The Conclusion.*

**I**F God the Father had beene the indighter heereof, God the Sonne the sender, and God the

the holy Ghost the Scribe and  
writer of the same; If he had  
dipped his pen in the wounds  
of our *Saviour* and vsed his  
pretious blood in lieu of  
Inke? If one of the highest  
*Seraphims* had beene formed  
into some visible personage,  
and come in most solemn  
embassage for to deliuer this  
vnto you, would it not straine  
your hearts and enforce your  
thoughts to fulfill the con-  
tents, and alter your courses  
according to the Tennor of  
it; Oh I beseech you let it take  
a proportionable effect,  
knowing that the *Scripture*  
teacheth vs, that God reuea-  
leth to little ones, that which  
hee

he oft times concealeth from the wisest *Sages*, and his truth is not abased by the meanes of the speaker, for if men should be silent, hee would cause the very stones to cry out in these times, wherein sin and wickednes so exceedingly aboundeth.

Wherefore I humbly pray and exhort you, for to surrender your Assents that we may yeeld our selues happie *Captiues* to Gods mercitull inspirations. That hee may in the temptations of our three ghostly enemies the *World*, the *Flesh*, and the *Devill*; (even for his Sonnes sake) throwd

vs vnder the shadow of his  
mercifull wings, and close vp  
the day of our life with a  
cleare *Sun-set*; that leauing all  
darkenesse behinde vs, and  
carrying in our consciences  
the light of grace, wee may e-  
scape the horroure of an eter-  
nall Night, and passe from a  
Mortall day, to an euerlasting  
Morrow.

The God of peace who  
hath brought againe from the  
dead our *Lord Iesus*, the great  
shepherd of the sheepe,  
through the blood of the e-  
uerlasting couenant, make vs  
perfect in all good workes to  
doe his will, working in vs  
that

that which is pleasant in his sight, through *Iesus Christ our Lord, Amen.*

### The Prayer.

**VV** *Hat was I Lord? what am I? what shall I be? I was nothing, I am now nothing worth, and am (without thy grace) in hazard to be worse then nothing. I was conceived in originall sinne, now full of actuall sinne, and (but for thy goodnesse) may hereafter feele the eternall smart for sinne. I was in my mother a loathsome substance. I am in the world a sacke of corruption, and I shall be in the Grave a prey for vermine,*

mine : when I was nothing I was without hope to be saued, or feare to be damned : I am now (if I looke vpon my selfe rightly) in no hope of the one, and in manifest danger of the other. I was so that I could not then be damned ; and now such are my sins, that in thy iustice I cannot be saued : But I know (sweet Iesus) thy grace is sufficient for me. Wherefore I humbly beseech thy Maiestie to turne from me those plagues which my sinnes cry out for. I confesse (oh Sauour Iesus) that my sinnes are exceeding many, and fearefull ; yet thy Mercie is farre greater, for thou art infinite in mercy, but I cannot be infinite in sinning, and thy

thy righteousness is more for mee,  
then my owne vnrighteousnesse  
can be against my selfe. I beseech  
thee therefore strengthen my  
weaknesse, correct my sinneful-  
nesse, direct my future frailty,  
and through thy pretious Bloud  
and Passion conuert my passed  
enils to present good, and fu-  
ture ioyes in thy eternall  
and most glorious  
Kingdome.

*Amen.*

FINIS.



